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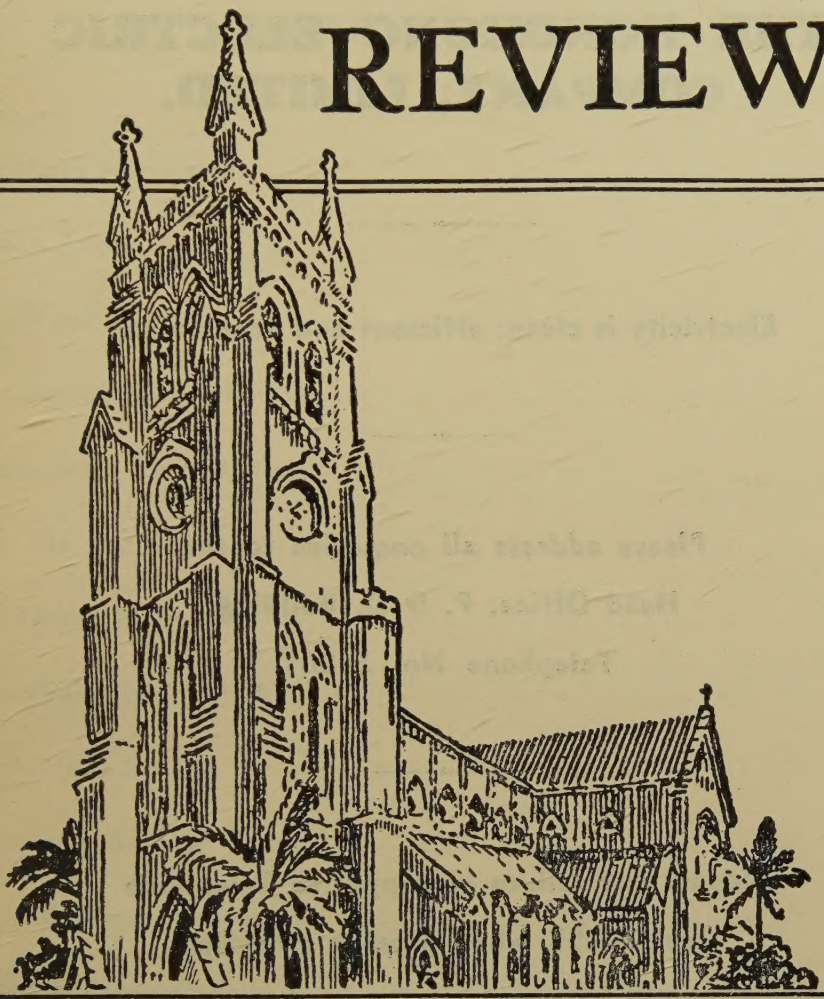
ST JOHN'S REVIEW



No. 12. DECEMBER, 1956. Vol. XXIII.

HONG KONG

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St. John's Review

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ALL THE FUN OF THE FAIR

Don't forget Saturday December 8th when the Sixth Christmas Fair in aid of the Mission to Lepers Hongkong Auxiliary will be held at the Royal Hong Kong Defence Force Parade Ground, Happy Valley.

Mrs. K. C. Yeo has kindly consented to open the Fair at 11.30 a.m.

Father Xmas will arrive at 11.50 a.m. and 2.00 p.m. Plenty of fun to amuse young and old, and many lovely things to buy.

Lunches served from 12.00 to 2.00 p.m.

Teas from 2.00 to 5.30 p.m.

Please come, bring the children, and have a happy time, and in so doing help those suffering from leprosy.

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St. John's Review

No. 12. DECEMBER, 1956. Vol. XXIII.

Christmas Services

Sunday, December 23rd, 1956.

8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
11.00 a.m. Mattins and Sermon.
Children's Church.
12.15 p.m. Holy Communion.
3.30 p.m. Children's Christmas Tree Service.
6.30 p.m. Carol Service of Nine Lessons.

Christmas Eve.
(Monday, December 24th).
11.30 p.m. Midnight Eucharist (sung).

Christmas Day.
(Tuesday, December 25th).
7.00 a.m. Holy Communion.
8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
10.00 a.m. Family Service for Parents and Children.
11.00 a.m. Mattins and Sermon.
12.15 p.m. Holy Communion.
6.30 p.m. Evensong and Sermon.

St. Stephen's Day.
(Wednesday, December 26th).
8.00 a.m. Holy Communion.

St. John's Day.
(Thursday, December 27th).
7.30 a.m. Holy Communion.

Holy Innocents' Day.
(Friday, December 28th).
7.30 a.m. Holy Communion.

Sunday, December 30th.
Morning Services as usual.
6.30 p.m. Evensong followed by a Modern Nativity Play—"The Backyard Miracle" by Stuart Jackman.

New Year's Eve.
(Monday, December 31st).
11.30 p.m. Watch Night Service, including—
Ringing out the Old Year.
Ringing in the New Year.
12.10 a.m. First Service of Holy Communion of the New Year.

New Year's Day.
The Feast of the Circumcision.
7.30 a.m. Holy Communion.

THE DEAN'S LETTER

You will find in the *Review* a list of the special Christmas Services; again I would ask you to consider which ones you will attend, and then make a special effort to see that your religious preparation for Christmas is as sincere and determined as your shopping and domestic preparation. Shops get ready for Christmas earlier and earlier each year, but the Church wisely keeps the period of preparation to four weeks, during which each can be determined and energetic. You will see elsewhere in this *Review* Mr. Beaumont's comment about the modern nativity play which he is producing on the Sunday evening after Christmas. The coming of God Almighty into the world was so ordinary and so drab to the outsider that we shall miss it, unless we are ready for it.

The Hall was well and truly opened by three hundred children attending a party on November 10th. The new footpath is now in use and we hope that the Cathedral and its precincts will be a haven of peace for all in the city to use when they want a time of quiet.

Visitors are now in action on their campaign, will you pray for them daily in your prayers and welcome them in your homes when they come and explain the purpose of their visit when you find it being discussed in ordinary conversation. The sole purpose of this campaign is to offer friendship and welcome to any who would care to join us at worship and in the life of the Cathedral. It has been timed to draw people to all the Christmas activities and services.

The Cathedral Servers.

NOTES AND NOTICES

We are very sorry to say goodbye to:

Mr. & Mrs. Aston, Barry and Sheila, we shall miss them all very much. Mr. Aston helped us with the scouts, and Mrs. Aston was a Sunday School teacher and in the choir.

Mr. & Mrs. J. Little. We shall miss Mrs. Little from the Sunday School.

Miss Cynthia Moore whom we shall miss from the choir

Miss Parry whom we shall miss from Sunday school teaching

Mr. Derek Booth and hope his plans for Ordination goes successfully

Mr. Martin Davis whom we shall miss from the choir

We wish a good leave to:

Miss J. Bennett

We are glad to welcome back:

Major & Mrs. B. C. Field

Mr. & Mrs. L. B. Stone

Mr. Charles Wong and are glad to have him back on the Pastoral Committee

Mr. & Mrs. J. E. Richardson

Mr. & Mrs. F. Smead

Dr. & Mrs. G. S. Watson

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Mrs. Hodgson

Mr. & Mrs. Faber

Professor and Mrs. K. E. Priestley

Mr. & Mrs. A. F. Evans

Mr. & Mrs. Chadwick-Kew

We extend our prayers and sympathy to the family of Mrs. Lambooy on her death.

We have been glad to have with us in the Colony this month:—

The Bishop in Korea who was hitch hiking by plane to Australia.

The Archbishop of Sydney and Mrs. Mowll.

The Archbishop of Perth and their attendant bishops and canons on their way to China. They went away by train as happy as any group of school boys on a picnic, and we wish them every success on their tour.

The Reverend B. Barker and *the Reverend Stuart McGee* from Singapore.

On Sunday December 9th the Masons will attend Evensong at 6.30 p.m. when the Reverend J. E. C. Lawlor will be the preacher.

There will be a Confirmation Service on *Sunday December 16th* at 6.30 p.m.

The Service of Nine Lessons and Carols will be at 6.30 p.m. on *Sunday December 23rd.*

The Family Christmas Tree Service will be at 3.30 p.m. on *Sunday December 23rd,* when children are invited to bring presents which will be given to the poor of the Colony.

The Christmas Services will be found at the front of the *Review.*

Spiritual Counsel, Advice and Absolution. In accordance with the direction of our prayer book, the Dean will be in the Cathedral on Thursday December 20th from 5.45 to 6.45 p.m. to give spiritual counsel, advice and absolution to any who wish to avail themselves of it.

The Clergy, all of whom are now priests, are also available at any time by appointment.

There will be Sunday School and Choir children's parties on *Thursday December 27th* and *Friday December 28th.* All parents will receive details in good time.

On Sunday December 30th after Evensong, there will be a performance of *"A Backyard Miracle" by Stuart Jackman,* given by St. John's players, under the production of Mr. Beaumont. Further details about this play can be found elsewhere in the *Review.*

On New Year's Eve, Monday December 31st, there will be a *Watch Night Service* starting at 11.30 p.m. which will include the ringing out of the old year, and the ringing in of the New Year. There will be a celebration of Holy Communion at 12.10 on New Year day.

A Test of Sincerity. Will our present for Christ and his work at Christmas be larger than the most expensive present we buy?

Advent Sermons. The Dean will be preaching a course of sermons at mattins to prepare for Christmas. The course will be on John the Baptist, the world into which he came, his message and his character.

We are very grateful to an anonymous donor for the gift of two candle-stands for use at the Sung Eucharist at 9 o'clock on Sunday.

And to Mr. Raymond Li for the gift of an electric clock for the new Hall.

The Michael Temple Home Squares.

Mrs. Swabey has been in charge in making woollen bed covers for the cots and many people have kindly knitted 4" squares garter stitch for these. We are still in need of 500 more before Christmas. 1,500 have already been made. If you are willing to do this, and need wool, please ring Mrs. Swabey 57873.

We acknowledge with gratitude two more donations to the Cathedral Building Fund from:

Dr. Anna Hui.

Anonymous.

Mrs. Archer writes from Knutsford.

I am very happy here and attend the Parish Church which is almost 5 minutes walk away. It's very nice but my heart is in St. John's, I go early and sit in a seat down at the end as I did in Hongkong, but do not see the lovely green of the trees. This Church is about 250 years old though there are remains of an earlier church. It is built of red brick, with a massive square tower. Inside there are some fine stained glass windows. The windows and arches are all Norman type. On the north and south sides is a large gallery, which is lighted by clear glass windows. The

Chancel is panelled in dark wood two-thirds up, there is no carving and that makes the church heavy and sombre. The pews are also of the same wood high backed and narrow hard seats. (no chance to doze). The choir is small, consisting of boys and six ladies—no men. Anyhow we all sing heartily as we do in Hongkong. Mr. & Mrs. Harris (Vicar) have been to see me. Mrs. Harris wants me to talk about Hongkong to the Women's Union. The Harris are both very fine people and were a great help to my family during my sister's illness.

Then two days ago Mr. Smith the Unitarian Minister called, he'd heard I'd arrived! Dear me, getting famous in my old age.

Knutsford is a quiet little town, the home of Mrs. Gaskell author of "Cranford". Her husband was minister of the Unitarian Church here, which is really very old and quaint. There is a river here at the bottom of the Square, is only about 3 feet wide, but goes a long way. We also look on to the moor and a reed fringed mere which is a wild bird sanctuary.

There are many old thatched black and white houses hundreds of years old and as to inns and hotels they are many, and very old.

Ron Seaborn writes:

Not very long ago no fewer than 15 of the 35 residents of the hotel where I am staying had returned from Hongkong in the previous twelve months. With the number of Mt. Austin residents living close to the hotel I am sure that if by any chance one of the Peak Tram Inspectors obtained a job on a Chatham bus going to the Dockyard he'd feel at home as soon as he saw the passengers . . . .

I've just returned from a fortnight in Madeira. Visiting the island brought back many memories of Hongkong and Macau. The terraced hill sides, Funchal harbour, the mountain ranges, all have their counterparts in Hongkong; even the Peak mist seems to be the same!

THE CATHEDRAL NATIVITY PLAY

December 30th at 6.30 p.m.

Immediately after Evensong on the Sunday after Christmas we are hoping to put "The Backyard Miracle" on, in the Cathedral. It is a modern Nativity play by Mr. Stuart Jackman, who wrote "The Prototype" which was staged in the Cathedral last Good Friday.

Like "The Prototype", "The Backyard Miracle" is in modern dress, and as humdrum in its approach as we can make it. One of the basic troubles with the effect of most Nativity stories and plays is that they are too dramatic and too full of the wonderful event that they record. The aspect of the Nativity which can really get home to us the wonder and importance of the event is its complete ordinariness:—a normal child born to a young couple in the stable of a country pub or, as in this play, in the garage of a city hotel,—a child who cries and wakes the neighbours, who needs more nappies in a hurry. It is only when we realise the complete normalcy of the events that the fact that this is the Incarnation of God Himself really hits us.

The Nativity has been a favourite subject for writers for 2,000 years, from the first Gospel accounts down to Ernest Hemingway and Daphne du Maurier, and it may seem unnecessary to have a new play on the subject.

But there is an immense gap between the traditional Nativity play on the one hand and the powerful religious dramas of T. S. Eliot and Christopher Fry on the other. We believe that this play may do something to fill that gap, and hope that as part of your Christmas programme you will come and see, in the setting of normal Evensong, what the Nativity must have meant to the inhabitants of Bethlehem 2,000 years ago, and what it can mean to us in Hong Kong to-day.

T.W.B.

LETTER FROM KUALA LUMPUR

H.R.H. The Duke of Edinburgh showed great interest and concern in the work of the Church in Malaya, when the Rev. & Mrs. Roland Koh were presented to His Highness at a Garden party given in his honour by Their Highnesses the Rulers of the Malaya State at Kuala Lumpur on 1st November 1956. Standing behind the Duke was His Highness the Sultan of Selangor.

The Reverend Roland Koh writes from Kuala Lumpur:

Dear Fellow-Workers in Christ,

The absence on furlough of a couple of clergy from this area in the past six months has meant more responsibility for me to shoulder, and less time for the pleasure of writing to you. So, on the one hand, we want to ask for your forgiveness for our not writing more often. On the other hand, we want to thank you very specially for your loving concern for us and our work, for never in our life-time had we received so many letters from so many of you.

When this comes to you, it will be towards the close of the year. We flatter ourselves that you may want to know how we have fared during the year. Firstly, we must thank God for what you have done for us. You have given us extra strength and wider vision. Much of what we were able to do would have been left undone without your prayer and encouragement.

Secondly, I think I am right in saying that this is the year of "Re-discovery" for our Chinese Congregation. The many setbacks and problems in the past destroyed faith and initiative. We are glad to report that our parishioners have now begun to re-discover that faith could bring strength and work wonders. So that there is now the courage "to put out into the deep and let down the nets for a draught". Largely through the initiative of our Youth Fellowship, the first Summer Camp for the youth of the Chinese Congregations in the Diocese was held here in Kuala Lumpur from August 20-25. Hitherto, camps were organised in the English language. But the great majority of the youth in the Chinese Congregations in the Diocese cannot speak and understand English. This gave them the impression that they were not wanted! This Camp in August has done much to remove this wrong impression. About 60 young men and women from Singapore and all parts of Malaya came and had a most rewarding time. They all voted for an annual camp. For us, it was a great discovery. We least expected to find so many able, devoted youth in our midst! Given the right guidance and encouragement, our Chinese youth can grow and become future leaders of the Church.

The Re-discovery has also meant being discovered. I was shocked to find that so few people in the community were aware of the existence of our Chinese Congregation. It was but natural when we first arrived here for me to call on my friends who were in the school with me in Hongkong and who were born and resident in this place, and they told me they never heard of our Chinese Congregation. "Oh, St. Mary's Church! We thought it was an English Church!" This remark was frequently made by many others whom we met in this city. If the people did not know of our existence, how could they be interested in Christ and His Gospel through the life and work of our Chinese Congregation? So, last Christmas, we launched out into the deep and put up a variety concert. Over 1,000 came and most of these were non-Christians. The opportunity was also used to explain why we celebrated Christmas.

While our parishioners were re-discovering themselves and being discovered by others, they have also the courage to enter into a fuller fellowship of the Church Catholic. It is now fairly common to see them co-operating with fellow-members of the English and Indian (Tamil) Congregations. This is a contrast to the picture of two years back. Our Chinese members then even refused to mix and co-operate with other Chinese in the Chinese Congregation. This coming together of the various linguistic congregations of English, Tamil and Chinese is of paramount importance in the New Malaya. If the various races within the Christian Church cannot unite as one family in Christ, is there a hope for the world to be so united? For myself, I have often thanked God for the privilege and honour of conducting Services and preaching at the three congregations which worship at different hours on Sundays at the same St. Mary's Church. On many Sundays, I began to celebrate Holy Communion in English for the English Congregation at 8.00 a.m. This was immediately followed by another celebration for the Tamil Congregation, but my sermon had to be interpreted into Tamil. The third right after (at 10.30 a.m.) in the Chinese language. It was a most happy and inspiring experience.

Our number has increased by about 50 baptisms in the year. Sunday attendances were nearer 100 each time. You may recollect that we complained that there were no babies born, no couples getting married, while thanking God that none passed over to the Life Beyond last year. Now, we have the appearance of a normal parish. Five babies were born, three

couples married, two couples betrothed, and there were two who after long sickness passed away.

But our main goal for the year has not been reached. The money for our Church Building has been slow in coming. We have only collected about 1,000 pounds (or US$2,500). We need about 10,000 pounds. We are not wholly discouraged, for though we have not obtained what we need, yet we must say that for our tiny group of parishioners we have not done too badly. They have also the burden of raising fund for my stipend—a responsibility which they were not called to bear before I came. It is hoped that in three to five years from now, our small congregation will be able to meet the whole of the stipend for the clergy. Meantime, we concentrate more and more on building number and strength of our Congregation. A stronger and larger congregation will increase the chances for getting more money for the building. However, help from our friends abroad will give us a great boost in faith and spirit. So, please help when you can.

Our family has no complaint. In truth, we have much to thank God for. My dear Mother has been well and at her best. Wai Ying has done more than anyone could expect of her. Our two girls, May and Julia, are still at St. Anne's School, Arlington Heights, Mass. The Mother Superior and the Sisters of the School, as well as the many friends in America have done everything possible for them—in truth much more than we could do for them ourselves. In addition to having to master the English language, May and Julia have to study Latin and French. This, to our mind, probably explains why they have been quite original and liberal in their spelling of many words! To those friends who have received letters from them, we want to say that we have written them to say and to stress on the virtue of conformity rather than originality as far as spelling is concerned!

Nora and Johnny here in Kuala Lumpur have learned more English and Malay words. Often this has proved embarrassing to their Mother, Wai Ying, who has very limited knowledge of Malay. As mother, Wai Ying has often to help them in their study. Once she nearly put my Webster's Dictionary to the fire (which is such a precious gift from our American friends, Mr. & Mrs. F. H. McGraw) because in the English Text Book there was a word "Changkol" which was not found in the Dictionary! Fortunately, I came home in time to prevent this disaster, for "changkol" is a Malay word meaning "spade". It looks that in the New Malaya, we must expect to find more and more Malay words in English Readers and Text Books.

Whatever that may be, we want to add that our children have all won promotions.

Our love and affectionate wishes go to you all,

Yours in Christ,

Rev. Roland Koh.

---

80 per cent. of the population of Hongkong live on a family income under $200 a month.

The cost of a cocktail party is ?

The cost of a dinner party is ?

Varying stages of the building of the New Hall and Cathedral Lodge.

Photos: King's Studio.

The New Hall from Garden Road.
Photo: King's Studio.

THE OLD AND NEW

History has a habit of repeating itself with St. John's Cathedral halls.

A little less than 36 years ago, the first came into operation, completed strangely enough by the same firm of architects, Leigh and Orange, and the same contractors, Lam Woo & Co.—at almost a tenth of the cost!

Mr. C. S. Markbreiter was architect of the new hall; Mr. W. L. Leask, Hon. Cathedral Architect, prepared the plans for the earlier hall which the church authorities decided would be gothic in design "and therefore in harmony with the Cathedral".

On October 15, 1919, the senior Chaplain of the Cathedral, the Rev. H. Copley Moyle and the Church Body, addressed an appeal letter to parishioners disclosing plans and the promise of a first donation of $5,000, or a seventh of the total cost, by Sir Paul Chater.

On top of this donation came another of $20,000, given anonymously soon after the appeal was launched, and then another of $5,000 as an endowment for the hall.

When the Dean sent out his circular last year about this time, little dreaming perhaps that the project would be more than an outsized overdraft at this time this year, just less than a seventh of the total cost—the proceeds of one Michaelmas Fair—was in hand.

Several large donations followed and another highly successful Michaelmas Fair finally paid the $350,000 bill for the new hall.

But there the repetition of history ends.

The first hall was more in the nature of a "long-felt need" for Sunday School, choir practices, meetings, lectures and entertainments. Also the Church Body's appeal letter pointed out that the Cathedral was the "mother church of the diocese of Victoria and if she is going to fulfil her obliga-

tions to the Diocese, it is essential that there should be some central hall where diocesan meetings can be held".

The second hall was more of a high priority project. The Dean said: "We have not enough room to cope with the number of parents and children who want to come to the Cathedral on Sundays . . . . more and more children are attending Sunday School and bringing their parents to Church as well . . . . we now have 200 children who attend regularly".

The Dean, in his appeal letter, went on to remind parishioners that there were definite signs of a renewed interest in religion, and the intention was to make full use of this revival provided there was enough room to teach and train the young.

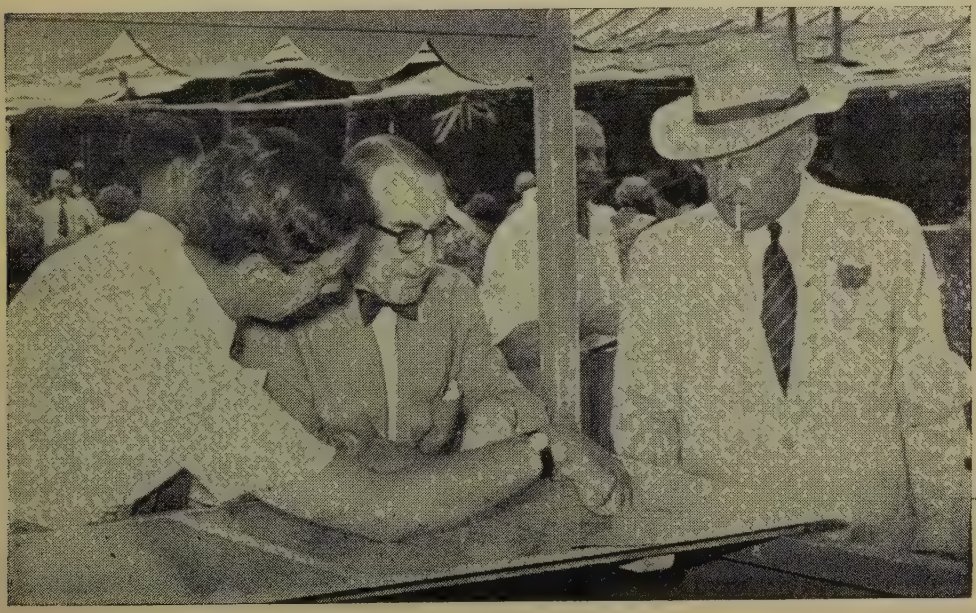
But conditions were different when the Governor, Sir R. E. Stubbs, opened the first hall on January 31, 1921. His Excellency was provoked to remark: "it is impossible to say the Church in Hongkong has shown itself in a very flourishing condition. Attendance at the Cathedral shows that the congregation is not as enthusiastic as it might be".

He added: "Let us hope that as a result of the strengthening of the corporate activities of the congregation by the establishment of the hall, we may see an improvement in this state of things".

The ceremony which was attended by leading parishioners concluded with the Chaplain's report, election of officers and delegates to the Diocesan conference and discussion of the Bishop's stipend.

The 1956 hall was also quickly put to good use. More than 300 children attended the opening. There was a big tea party and they were treated to a cinema show by Dr. E. To and the sight of the Chaplain on his knees playing what looked like "London Bridge is falling down".

The finishing touches to the garden of the new hall are just being added. Happily this project was completed without loss of life or limb. The records of the building of the first hall disclose the death of a number of workmen during excavation of the site—and the subsequent collection of $328.61 one Sunday for the dependents of those killed.



The Dean, Mr. Crozier and Colonel Dowbiggin discussing the plans of the New Hall at the 1955 Michaelmas Fair.

This memorial to Captain William Thornton Bate, R.N., which became unsafe and so had to be removed. It now has been inserted in the North wall of the Cathedral.

A view of the New Hall and Lodge from the Education Department.

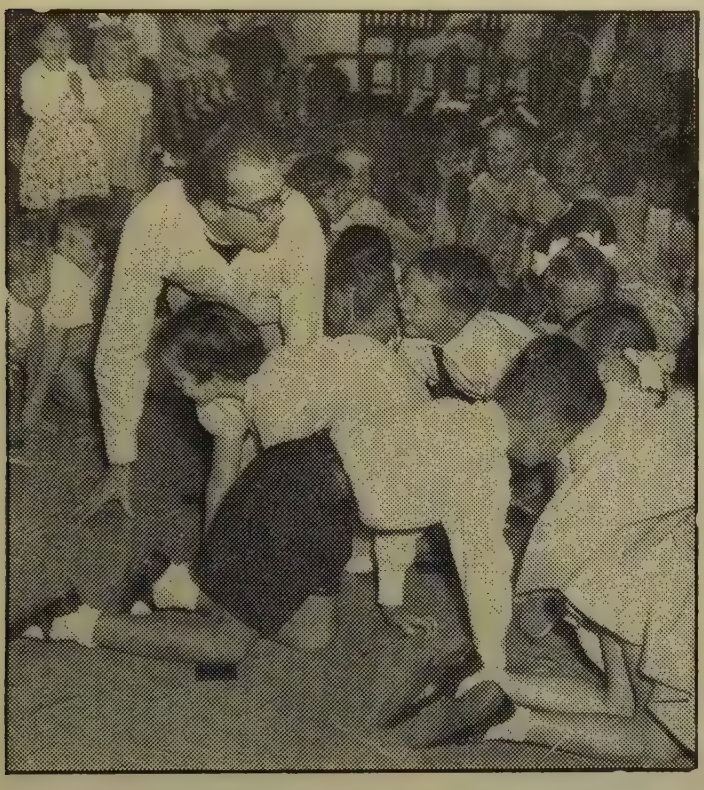
Another view from the west, the Cathedral is on the right.

Photos: King's Studio.

THE OPENING OF THE NEW HALL.

On Saturday 10th November a Cathedral Children's Party was held to celebrate the opening of the New Hall. Nearly 300 Children spent the afternoon being entertained to tea and with Dances by the Children of St. James' Settlement, a Conjouror and with films organised by Dr. To.

During the afternoon the Dean introduced the architect Mr. S. Markbreiter and the Contractor Mr. Lam Woo to the Children, and they responded by a tremendous round of hand clapping.



Some of the Children playing a game in the new Club room which is in memory of Harold Smythe.

By courtesy of South China Morning Post.

Mr. Markbreiter and Mr. Lam hand over the New Hall to the Dean.

Mr. Lam opens the door of the Lodge for Maryrose and Timothy Beaumont.

Photos: King's Studio.

ST. JAMES' SETTLEMENT

Warden's Report—30th October, 1956.

1. *Sports Meet of St. James' Club and Sunday School*: This is going to be an Annual event and this year it was held at the South China Stadium, Caroline Hill on 29th October. About 270 boys and girls participated, for the first time their mothers and brothers and sisters were invited. Those who attended enjoyed the event extremely and shouts and cheers filled the big stadium. Fruits from H.M.S. Tamar Holy Trinity Church were distributed to the children during the noon recess, and there are plenty of buns and cakes for the hungry athletes. Those who came first will represent St. James' Club at the Annual Sports Meet of all BGCA clubs to be held in the middle of November at Southorn Playground, Wanchai.

2. *Handicraft Workshop*: St. James' Handicraft Workshop once again ran a stall at the Michaelmas Fair and realised over $300 toward the Cathedral Fund. The stall was very popular all through and the girls' handwork was much sought after. Since the opening of the "Welfare Handicrafts" at Kowloon, the Workshop had produced over $1,400 worth of goods to the Centre and during the last three months the total receipt of sale of work at the Centre was H.K.$662.00. The nativity set and crib made by the boys will be in great demand and we hope friends who wish to buy one for their homes will place their order now.

3. *CARE food parcels*: St. James' Settlement acknowledge with thanks the receipt of 2,400 food parcels from CARE Mission of Hongkong. These parcels will be distributed to members of St. James' Settlement in the next ten months. Families with 4 or more children will receive two parcels every month, while those with under 3 children receive one parcel every month. An average of 400 parcels will be handed out each month. Part of the supply is stored at the Settlement while the rest is temporarily stored at the Juvenile Care Centre by the kindness of the superintendent.

4. *Printing Workshop—Income and Expenditure Account 1st January to June 30th, 1956.*

Income		*Expenditure*	
Commercial Motors Co.	$ 543.40	Paper	$ 489.70
Others	566.20	Card	90.05
Christmas Card	380.40	Block making	16.20
Excess of expenditure over income	810.97	Postage	5.50
		Types	34.22
		Lining and binding job	51.40
		Bus fare	6.10
		Miscellaneous	43.05
		Ink	24.20
		Repair of Printing Press	92.80
		To other Printing Co.	77.00
		Furniture	50.70
		Water and lighting	60.00
		Bonus to apprentices	60.00
		Salary (Printing Instructor)	1,200.00
Total	$2,300.97	Total	$2,300.97

List of Printing work done for St. James' Settlement during the last six months—1st January to 30th June, 1956:

Medical Clinic Record card	500	pieces
Settlement writing paper, letter head	900	pieces
Settlement envelopes	1,000	pieces
Motor Repairing class text book	500	copies
Friends of St. James' Appeal letter	450	copies
Dental Clinic registration card	600	pieces
Annual Report 1955	1,000	copies
Friends of St. James' Sub. form	1,000	pieces
Youth Club Saving Bank Cheque book	400	copies
"Ah Lam" invitation card	300	pieces
"Welfare Handicrafts" label card	200	pieces
St. James' Settlement Hon. Treasurer receipt book	2	books

SERMON PREACHED BY THE REV. CANON A. P. ROSE, M.A. AT THE ORDINATION SERVICE ON OCTOBER 21st, 1956

WE have to consider the office and work of a Priest in the Church of God. Put in ordinary language, we have to ask what God wants of his clergy. For your encouragement, my brethren who are to be ordained, we remember that God is not the Egyptian taskmaster setting us to make bricks without straw. All God's people are promised spiritual gifts to fit each for his work. Whether we recognise, stir up and use these gifts, however, rests with us. To speak of spiritual gifts sounds lofty and perhaps remote. But if we recollect that the supreme gift from God is love, then we can accept it that any settled and deep love of something created by God or belong to Him is a spiritual gift. If then we know what things we love, or what kind of things we love, we know where our spiritual gifts lie.

In the case of the clergy then, if we take the earthly life of our Lord as the Standard, look at our own lives, and at the lives and experience of our fellow-clergy, the situation seems to be this: There are five loves which stand out in our Lord's life, as the dynamism of his ministry,—love of the people, love of the land, love of the truth, love of mercy, and love of God. The same five loves are required of the clergy and therefore the same five are given us, though perhaps in varying proportions. I think you will find that they are or are becoming part of your constitution; your Ministry is to use them, to create with them.

First, Love of the people. We can't help being struck, on reading the Gospels, with our Lord's love for people. I am not speaking of "humanity" or the masses though we find expressions of his concern and sympathy for that too; but for the great variety of individuals of all kinds and types. He just liked them naturally and his affection went out at once to them, so that he saw the good in them and understood their strength and weakness of saints and sinners, rich and poor, foreigners and compatriots, old and young. He took to them, stumpy Zacchaeus up in the sycamore tree, the humble foreign soldier, the pert Syrophoenician mother and the rich young ruler, the blind beggar, Matthew the collaborator, Simon the leper, the thief

crucified beside him and all the rest. If these are colourful personalities for us it is partly because he found them. And God gives us a similar gift of love of people which we have to accept and use to the full. You will say to me, we shall have to select. Yes, and we have some guidance here. The Psalmist praises the man who "maketh much of them that fear the Lord" and so must we. But not them only; for there will also be those who are coming to the light and who are near to the Kingdom and know it not, and some too, who are on the wrong road whom he commends to us.

Love of The Land.

2.—Next, Love of the land. Our Lord shared with his compatriots a love of the land. And here the word 'land' is understood in several senses. It meant that he loved his own nation, he loved its laws, its customs, its history, he loved its mountains, plains, rivers, and sky, its natural beauty, trees, flowers and birds, he loved its fields with their herds and crops. I think our Lord was a good Jewish citizen, the best citizen that nation ever had. The clergy too will then love the land, generally the land of their birth, sometimes of their adoption or sojourning. For the 'land' is part of God's creation, the framework of our life in which God has set us. Partly too, it is shaped by us because man has this stewardship. We must be clear that 'the land' includes the structure of the local life, the conditions which make our common life possible, and that includes anything from drains to our courts of law. It is no use by-passing these concerns. Christianity is gravely marred by those who exploit or neglect it, so that dust-storms from the denuded land ravage the lives on which we labour. If the clergy do not love the land, how shall their congregation do so? Here our own Church has an almost unique mission.

3.—Love of the truth. Our Lord's loves had a steel framework of truth. What broods quietly over his life is judgment, not censoriousness, but the unshakable understanding of what *is* in contrast with all seeming, sham, deceit, hypocrisy, lies, falsity and error. We cannot hope to attain to his knowledge of the truth, but we can make our own what he taught, we can love truth and take trouble over it. Here the job of the clergy begin to be differentiated from that of the laity. The clergy will both want and need to maintain by their study a sound and balanced knowledge of the truth that Christ revealed, the disentangling of it from partial or out-worn expressions of that truth. They are required not only to hold the faith, but also to give a reason for that faith.

4.—Love of mercy. Power or the magisterial office may be used well; both these and the ruler's function are Christian ministries. But they are not often performed usefully by the clergy. They require different gifts and there is some kind of real barrier here and incompatibility which I think is recognised. To love mercy is to be a peace-maker, to be patient, to have sympathy, human heartedness and to forgive. And so often these things can only be had by suffering injustice, by taking wrong, by being 'poor in spirit', and getting used to that way of life, what the collect calls 'innocency of life'. To the world this often appears weak and shambling, and so it may be unless it means taking the burden upon yourself and suffering innocently, that is, without seeking escape, revenge or even justice. However, some proportion here is necessary; there is only one Christ, and he suffered and died once and sufficiently for the sin of the world.

5.—Last, love of God. It may seem that if we love these things we shall be loving God.

For Mercy, Pity, Peace and Love
Is God our Father dear.

And in fact some have interpreted this to be the whole Christian life. But we see from the record of our Lord's life that he also loved the holy things of religion: prayer, thanksgiving, the sacred writings, the festivals, the services of the synagogue, and he used them to the full. St. John represents Christ as speaking of this communion with God as the origin and strength of his work: "The Son can do nothing of himself". So too with us; the love of the holy things leads us to, and brings to us, the other loves of which we have been thinking. They are of Christ and needed to sustain and renew the world. Abide in them; and God be with you.

LETTER FROM LONDON

WE have lived through the past fortnight in an atmosphere of bewilderment and apprehension. The swift action of the Anglo-French forces at first filled most people with dismay and not only divided the country but threatened for a moment to antagonize all the sister members of the Commonwealth. The events in Hungary aroused the hopes of all of us to start with but all too soon doused those hopes to be followed by an agonizing feeling of despair. What will have happened in the Middle East and Central Europe by the time these words appear in print is anyone's guess but we cling to the hope that Anglo-French action will lead to the United Nations being furnished with the means of implementing pious resolutions and that Russia will, by some miracle, be halted in its ruthless suppression of the national aspirations of its satellites. In the meantime public opinion in this country (including many workers dissenting from the official Labour Party policy) is coming round to the view that Sir Anthony Eden has shown outstanding courage in acting as he did, however much he may have laid himself open to justifiable criticism. We are still in the dark as to what led up to decisive action. We realize that the aim of keeping the Suez Canal open has been thwarted, we can no longer count on the free flow of oil from the Middle East, and we know that Nasser's dictatorship remains. But we can dimly perceive that Russian machinations were at work and if nothing had been done to forestall them the Middle East would be in a state of turmoil and Israel a helpless victim.

Much more attention is being given to Colonial Students in this country than many people imagine. There is now an organization with the cumbrous title of "Conference of Voluntary Societies on the Welfare of Overseas Students in London". It may surprise you to know that this conference is supported by no less than forty-six voluntary organizations ranging from the Balham and Tooting International Circle to the Y.W.C.A. The rapid growth in the number of these students since the war has brought us face to face with many problems, climatic, financial, academic, racial, but above all the problem of suitable accommodation. Barely 10% of the students can find room in a hostel so that 90% have to look for lodgings and requiring, as they invariably do, lodgings which are cheap and accessible to their place of study the quest is so often a hopeless one. Many households which take a paying guest fight shy of accepting overseas students. The reason is not necessarily racial or colour prejudice but simply because the guest's lack of familiarity with English manners and customs could lead to complications. And domestic circumstances here are sufficiently complicated without adding to the burden which a harassed housewife has

to contend with. Such students as can get a niche in a cultured English family circle benefit immensely and the benefit can well be mutual but these cases are very few. Unfortunately the loneliness and home-sickness which many students suffer so often lead to embitterment. Then on their return to their homeland such students take with them a jaundiced view of a people who are rather proud of their reserve not realising that it completely obscures an underlying good-will. There have been a number of surveys of Overseas Students and it can be accepted that no phase of the problem of fitting them into the scheme of things here, so that they can profit from their course of study, has been overlooked. And it all gets back to more hostel accommodation. From my experience of nearly two years I could write a Saga on "A Government in Search of a Hostel", but the time for that has not yet come. For the moment we are living in hopes that in the course of next year a Hong Kong House will open its doors and that for many it will become a Home from Home. To-morrow night I have been bidden to a supper party given by Miss Joan Vickers, M.P., (who is especially interested in Overseas Students) in honour of the Hong Kong University Alumni Association. I hope to meet the sons of some of my old friends and I must remember to wear my Old D.B.S. tie, which was kindly presented to me on my visit last year.

Remembrance Day fell this year on the original 11th November and that took my mind back thirty-eight years when the news of the signing of the Armistice reached Hong Kong on a fine November afternoon. I suppose Remembrance Day means little to the young and as far as I can judge its observance is confined to those with memories of the First World War. At any rate the parade of the British Legion at our Parish Church was made up of portly grey-haired men and a few mature ladies and I understand that this is typical of Remembrance Day services throughout the land. For two hours on Saturday I sat before my television set watching the Festival of Remembrance at the Albert Hall with its delightful variety of displays by all three Services followed by the religious service, the blind Sir Ian Fraser's touching delivery of Housman's dedication, and the release of petals from the ceiling of the Hall. Then to that grand old hymn "Onward Christian Soldiers" the choir and clergy withdrew. The Bishop of Birmingham (still Leonard Wilson to many of us) said the prayers and gave the blessing in that rich voice of his which used to echo through St. John's. And to end on a trivial note, his countenance is adorned (as it was in the immediate post-war months) with a beard and moustache—and as I have only seen him in his clean shaven state it came as a bit of a shock.

P.S.C.

London, 12th November, 1956.

"We will miss that patting hand which reminds us of a certain King who had people who did not seem to know the way home. The King left his royal seat and came to live as one of them for thirty years, and for three years he tried to show them the way home. When he was satisfied that they knew the way, he left them . . . . May Heaven bless you, and if you do not come back to South Africa again we will meet at Jesus' feet".

Miriam in Sophiatown, the shantytown outside Johannesburg, writing goodbye to Father Huddleston.

(Taken from "Naught for your Comfort"; a book all Christians should read).

CHRISTIAN READING

BEING A SERMON PREACHED BY THE REV. T. W. BEAUMONT IN ST. JOHN'S CATHEDRAL AT MATTINS ON THE SUNDAY BEFORE ADVENT 1956.

"Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you". I Peter 3.15.

I AM in many ways becoming an anachronism. I do not mean as a person, although that may be true, but in my capacity as a preacher standing before you in the pulpit this morning. And I am becoming an anachronism because it is more and more difficult for a literate congregation to absorb teaching from the spoken word. Preaching, yes, but teaching, no. A short look at the ordinary world may show how much this is so. The spoken word is still effective in the mouth of a Hitler or a Billy Graham, but these move our emotions (and through our emotions our wills) rather than our intellects. But the spoken word as a method of instruction can scarcely anywhere be found to be effective. Attendances at University lectures in England are low, because people know that they can get the same information more quickly and more easily from books. As a rule, the only lecturers whose lectures are crowded are those, like Lord David Cecil or C. S. Lewis, who have a reputation for wit; in other words, they are treated by their audience less as instructors than as entertainers. In another field, political meetings in England are practically deserted; even Television, which five years ago was cast as the great political weapon of the future, drew few viewers to the political broadcasts of the last election. If you think that I exaggerate, cast your minds back to the teaching sermons which you have heard in the last year. Of which of them now could you give a coherent account? Unless you have an exceptional aural memory, I doubt if the answer is more than one. Were these sermons then so much wasted breath? By no means: they interested many into investigating the questions discussed for themselves.

To-day is Stir Up Sunday, and I would like to try and awaken your interest in the main method by which you can make use of such teaching sermons. To-day the Cathedral Library reopens in new quarters, reclassified and generally cleaned up. The generosity of the wife and relatives of the late Kenneth Tyson has given us a very pleasant room, and we are determined to do it justice in the matter of books. The Cathedral Council has voted a considerable sum of money towards the filling up of obvious gaps, and we intend to buy new books regularly as they come out, so that this can be a place where any Christian can find answers to his factual inquiries about the Christian faith. But it will not merely be a dry theological selection of books. Christian books, as I hope to show you shortly, need not be dull, and we intend to concentrate particularly on such books as are particularly readable, both for adults and for children. This cannot be done all in a moment, and although the library is well worth a visit at the moment, and you will find enough to interest you and entertain you in it, the full fruits of our policy will not be seen for some time. Already, however, we have tried to make it easy to use for the ordinary lay person, and to that end have affixed coloured stickers to the backs of the books, so that one can see at a glance which are the important and/or the readable books on every subject, and again, in another category, those books which are helpful to Sunday School teachers.

But what kind of books will you find there which are of general interest? I would like to mention a few; not all these are in the library at the moment, but I hope they soon will be, and every single one of them is either in the library or in the possession of one or other of the Clergy of this Cathedral, who are only too delighted to lend them to the interested.

First of all, the Bible. What do you do when you come up against a passage of the Bible which puzzles you? The answer is usually "Nothing"; one can tell that because of the number of people who say to one "I was very interested in what you said about that parable; it had worried me for years to think what it could mean". It need no longer worry you for years; there are commentaries on every book of the Bible dealing with every passage and putting forward the different interpretations which have been held by the great theologians, in simple language. Or, to take another point, which of you does not find some of the epistles of St. Paul heavy weather to read, and an epistle, you know, although its details should be studied carefully, is meant to be read at a sitting. For those who would find it a help, there is "Letters to Young Churches", a modern translation by J. B. Phillips, which is easy to read, and awoke in me at least an affection for these epistles.

Or take "Miracles" by C. S. Lewis, author of the Screwtape Letters, and many other books that proclaim the Gospel in modern language. This, in 200 pages, discusses not only the question of miracles, but also examines the whole series of presuppositions about the universe which govern the so-called conflict between science and religion. Before I was ever a Christian in any except the loosest sense of the word I found this book interesting and so readable that I could hardly put it down.

Or, again, take the Gospel itself. Read the Good News in a strikingly vivid form in Dorothy Sayers's famous series of radio plays, "The Man Born to be King"; or in "Jesus in his Time" by Daniel-Rops, recently translated into English. This book has been one of the all-time best sellers of any kind in France, and the only work on religion for which a man has been elected a member of the Academie Française, the Forty Immortals of French literary life. Or in "Who Moved the Stone", a book which applies the technique of the detective story to the story of the Resurrection without making itself cheap. All these last three books were written by laymen and have a quality of incisiveness that clergymen seem to lose, (which is one of the reasons why we tend to look on Christian books as boring).

Perhaps you are interested in the stage: have you read "The Cocktail Party" or "Murder in the Cathedral" by T. S. Eliot. Or do you read poetry? The Oxford Book of Christian Verse contains the best Christian poetry of our country—Donne and Milton, Gerard Manley Hopkins, and Wordsworth, and many others.

Or would you prefer fiction and satire? C. S. Lewis again, and Geddes Macgregor. Or for the children: C. S. Lewis's fairy stories, with their Christian allegory tucked far enough behind that it is absorbed without any nasty moral being noticed; and these will be found readable by adults too. My father, on a short visit here recently, picked up one idly, and finished all seven before he left.

There is plenty of interest and plenty of value in Christian literature, but is there any great point in going out of our way to read these books? Yes, there is. "Being ready always", says the First Epistle of St. Peter, "To give answer to every man that asketh you a reason concerning the hope that is in you". Can you, when the conversation comes round to religion, adequately voice the gospel, and perhaps make the whole difference

in the mind of someone who is undecided? Can you defend your Church against the attacks of a Roman or a Jehovah's Witness? We are not very articulate people about our religion, and therefore when the opportunity comes to put in the word of help to the waverer you will not have time to go to the Library or the Dean to find out the answers. The opportunity may come to win another person to Christianity when he or she is caught by some moment of stress or unusual self-revelation; you must be already prepared to give a reason for the faith that is in you, or you may have a great burden on your conscience, for to preach the gospel is one of the commandments laid on the Church by our Lord, and you are the Church. So, be ready always to give answer to every man . . . .

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The Library is now open on the mezzanine floor of the new Hall. It will be open from 9-6 daily and at other times by special arrangement with the librarian, Mr. Beaumont. The re-sorting of the library has entailed a lot of work over the last year or so and the thanks of the Cathedral are especially due to Peter Squibb and Douglas Edwards, Peter Ruffles, Jim Fowler, Basil Rumary besides of course to the retiring librarian The Master of St. John's College, The Reverend E. Kvan.

THE MORNING CANTICLES

MANY readers will have noticed a slight change during the last few Sundays in our singing of the Canticles at Mattins and I have been asked to write a few words on the subject.

During the last century and first quarter of this, the Anglican psalm-singing had been forced, as it were, into a strait-jacket. The old traditions of plain-song and free rhythms had been largely lost and even Merbecke's well known setting of the Communion Service (which is sung at our 9 o'clock Service) was set out by Stainer with bar-lines and four beats in a bar!

In the days when I was first taught, as a choir boy, to sing the psalms, we were taught to sing rapidly through the reciting sections of each verse, come to a sudden stop on the accent (which had become to be known as the "Anglican thump") and then sing the remaining words in strict and rather slow time. Sung in this way the meaning and beauty of the words was largely destroyed and the psalms became monotonous things to be got through as quickly as possible.

To try and overcome the tendency to monotony, more and more elaborate chants were introduced—some very beautiful; but this was not the solution. Almost any musical phrase repeated again and again without variation becomes monotonous, and on the whole the simpler chants wear better.

The solution, of course, lay not with the music but with the words. The music in all Church Music must serve the words and not vice versa, and this rule applies with especial force to the singing of the psalms, which are so surprisingly up-to-date in much of their thought and which (in the translation we use) are expressed in language so full of beauty. It was the recognition of this fact which began the movement towards freeing the psalms from their strait-jacket and allowing the words to

be sung as nearly as possible in their natural speech rhythm. A number of Psalters have been published on the speech-rhythm principle, including the Oxford Psalter, which is used at St. John's and Sydney Nicholson's Parish Psalter, which is used at St. Andrew's Cathedral, Singapore.

The Oxford Psalter has been in use at St. John's Cathedral for some years; but, to this date, its use has been restricted to the Psalms (morning and evening) and the evening Canticles. In order not to confuse our ever-changing morning Congregation or to discourage their singing of the Canticles, these were continued to be sung to the old pointing and, until recently, in the old rigid way of singing. There would, in actual fact, have been no very great difficulty in changing to the Oxford Psalter for the Venite and Benedictus; but the Te Deum does present a problem with its numerous very short verses. The old way of singing does make nonsense of many of these. "Thine honourable, true: and only Son"; is a good example. It is not even a complete sentence and already suffers from being severed from the surrounding verses; but the complete stop after the word "true" quite destroys the sense. The Oxford Psalter deals with this thoroughly, rearranging many of the verses and reducing the verses in number. The result is good, but difficult for a Congregation unless they are accustomed to it. With our changing Congregation it was felt that such a drastic change was undesirable; but, on the other hand, we wished to get away from the rigid and unnatural way of singing.

Now I have had a theory for a long time that, whereas some psalters are better than others, the worst psalters used intelligently give better results than the best psalters used badly. To put this theory into practice, therefore, I have had a little book printed setting out the Morning Canticles in such a way as to retain the simplicity of the old Cathedral Psalter pointing, while at the same time trying to do away with the false accents and unnatural stresses usually associated with it. In this setting, the old pointing has, in fact, been retained throughout, except that in seven instances the first bar-line has been advanced by one syllable. The familiar arrangement of verses has not been disturbed, but, for the sake of better sense, some of the very short verses in the Te Deum have been marked to be sung straight through without the customary break at the Colon.

It is this last point which has brought in a remark that Hebrew poetry is always written in verses with a break in the middle. That is so; but then the Te Deum is not Hebrew but an early Christian hymn, and perhaps that is the reason for its fitting into chanting so awkwardly!

Apart from this, however, most modern psalters (including the Oxford Psalter) have set certain verses of the psalms themselves to be sung straight through where the sense demands it and, after all, the reason for the break at the colon is bound up with the ancient method of antiphonal singing—the decani singing the first part of each verse and the cantoris replying with the second part. As it has now become customary for everyone to sing the entire verse, there is no real reason for persisting in making the break, when the sense of the words demands otherwise.

One final word about the singing—just try, as far as is possible, to give each syllable its natural stress as in good, deliberate, reading. The notes of the chant must be lengthened or shortened as the words may require. I think everyone will soon remember which are the verses which go straight through; but, for any who are interested, I believe there are still a few copies of the booklet which can be obtained at the Cathedral Office.

D.B.S.

CHILDREN'S CHURCH

December 2nd — *Elijah and the Fiery Chariot*
Hymn 680 'Thy Kingdom come'
397 'Onward Christian Soldiers'

December 9th — *Elisha and Naaman*
Hymn 570 'Lord, thy word abideth'
366 'Loving Shepherd of thy sheep'

December 16th — *Joash, the Child of the Temple*
Hymn 67 'On Jordan's bank'
79 'O little town of Bethlehem'

December 23rd — *Christmas*
Hymn 82 'While Shepherds watched'
74 'Hark the herald angels sing'
Sunday Schools as usual
3.30 p.m. Children's *Christmas Tree and Crib Service*, when the children are invited to bring presents to put by the Crib which are then given to poor children.
6.30 p.m. *Carol Service of Nine Lessons;* older children enjoy this service.
Christmas Day.
10.00 a.m. Family Service for Parents and children.

December 30th — *Amos the Herdsman*
Hymn 78 'O come all ye faithful'
79 'O little town of Bethlehem'

We have been having rather a sad time lately with losing many of our teachers, we would like to thank all those who have worked so hard for us, Mrs. Knight, Mr. & Mrs. Baker, Mrs. Little, Mrs. Aston, Miss Parry, Mrs. McKenzie.

We welcome Mrs. Budd, Mrs. Wheeler and Mrs. Romer back from leave, Mrs. Bray back from Taipo and Mrs. Pakenham Walsh, Miss Orde-Brown, Miss Therese Lo and Mr. P. Wiggett to teaching.

CATHEDRAL FLOWER ROTA

December 2nd	Mrs. A. E. Arnold
,, 9th	Mrs. B. C. Field
,, 16th	Mrs. L. B. Stone
,, 23rd	Mrs. J. B. Hart and Mrs. T. F. C. Hamilton
,, 25th *(Christmas Day)*	Flower Guild
December 30th	Mrs. F. C. B. Black

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We shall be grateful for gifts of flowers. Anyone who would like to come and help decorate the Cathedral on Monday morning for *Christmas Day* will be very welcomed. The colour will be red, yellow and white.

CATHEDRAL ANNOUNCEMENTS

Holy Baptism

We welcome into the Church:

October 21st	Judith Melody Waller
October 21st	Kathryn Edith Waller
October 25th	Michael George Calvert
October 27th	George Spencer Woodier
October 27th	Patricia Anne Jones
October 27th	Hilary Ballard
October 28th	Christopher Stephen Durham Hall
November 4th	Hilary Christine Frances Morley-John
November 11th	William Samuel Griffith
November 11th	Laurie Anne Walcot-Vowler
November 14th	Robert Hon.
November 14th	Peter Hon.
November 14th	Katherine Hon.

Holy Matrimony

We congratulate and pray for God's blessing on:

October 20th	John Rieth Jekyll Edwina Mavis Skinner
November 3rd	William Peter Case Eileen Patricia Flood

The Kenneth Tyson Library.

Garden Road

Located in the New Hall.

Open:—

Weekdays 10.00 a.m. to 6.00 p.m.

Sundays { 10 a.m. to 11 a.m.
5.30 p.m. to 6.30 p.m.

All interested in theological books are heartily welcome.

Services at the Cathedral.

SUNDAYS:

Holy Communion 8 a.m. and 12 noon.

Sung Eucharist 9 a.m.

Mattins and Sermon 11 a.m.

Children's Service 11 a.m. (in Cathedral Hall).

Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.

Mattins at 7.30 a.m. (except Tuesdays).

Evensong at 5.15 p.m.

Holy Communion (in Cantonese) Thursday at 8 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

ST. JOHN'S CATHEDRAL ACTIVITIES

Badminton Club.

Secretary-Treasurer: Mr. R. Colbourne.
Representative of H.K. Badminton Association: Mr. D. Kwok.
Meetings: Monday, Wednesday and Friday 8.00 p.m.

Table Tennis Club.

Secretary-Treasurer: Mr. D. Firmin.
Meetings: Wednesday 8.00 p.m.

The Cub Pack.

Akela: Mr. D. Loulli.
Bagheera: Mr. H. Martin.
Meetings: Wednesday 4.30 to 6.30 p.m.

The Scout Troop.

Group Scoutmaster: Mr. R. Joslyn.
Scoutmaster: Mr. D. Loulli.
Assistant: Mr. G. Piddington.
Meetings: Friday 7.00 to 9.00 p.m.

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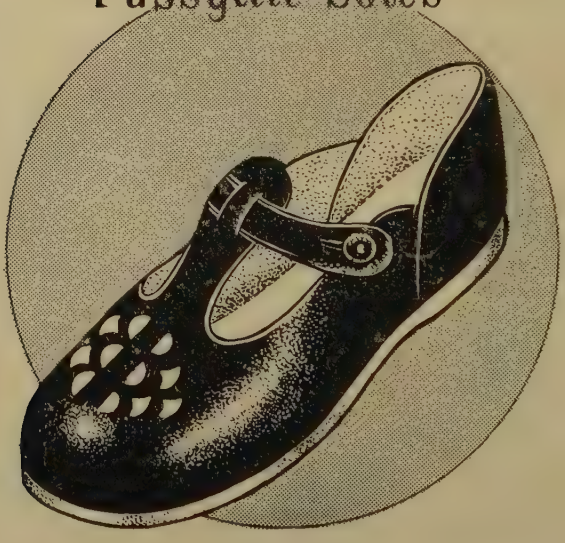

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